



Center for the Evangelical United Brethren Heritage **TELESCOPE - MESSENGER**

United Theological Seminary, Dayton, Ohio

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Summer 1991

Boehm's Chapel history reveals early connections between Methodists and United Brethren

By Edward F. Ohms

The year 1991 marks a significant landmark in the history of the United Methodist Church, it being the 200th Anniversary of the erection of Boehm's Chapel located near the borough of Willow Street in Lancaster County, Pennsylvania. It is one of the official shrines of the United Methodist Church--the first building erected for Methodist worship in Lancaster County and the fourth oldest still in existence throughout the whole connection. This uniqueness has been the occasion for a multi-faceted effort to restore the Chapel to its 1791 appearance in order to focus on our heritage and opportunity for ministry.

However, the name of the Chapel challenges us as United Methodists to examine the confluence of United Brethren and Methodist roots which led to its erection, and which foreshadowed our denominational union. Nowhere in this nation did these streams so strongly flow together as in Lancaster County, Pennsylvania.

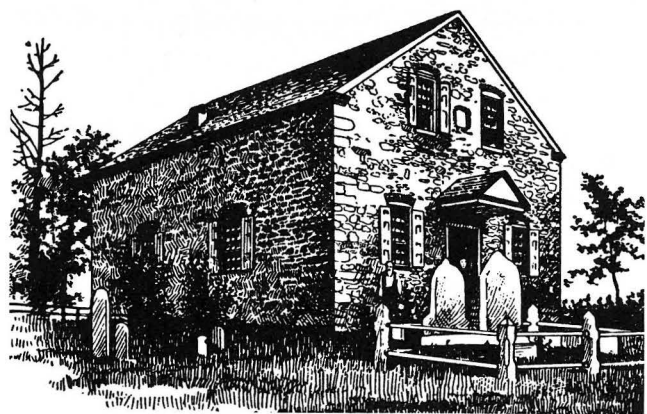
When we think and write of Boehm's Chapel, almost automatically we associate it with one of the founders of the Church of the United Brethren in Christ--Martin Boehm. From its beginning it has been a church of the Methodist Episcopal denomination. The deed to the property, registered in the Lancaster County Court House, states that it was built for Methodist worship. To attempt to bring harmony between these two traditions is the purpose of this short piece.

The historians of the United Brethren Church and the biographers of Martin Boehm are unanimous in stating that after his expulsion from the Mennonite Church he continued widespread Gospel preaching using his home in the Conestoga area as base. His travels were so extensive that he could not maintain all of his farms, keeping only one and selling the others to his sons. In the early 1770s the Methodist circuit riders began to itinerate in the area, and by 1775 had organized a Methodist class in the Boehm home. Martin's wife, Eve and several of the children became members of the Methodist class. There was preaching in both German and English, and at that time there were cordial relations between the two groups.

The United Brethren historians record that a Chapel was built on land owned by Jacob, one of Martin Boehm's sons, which he deeded to the Methodists. The Boehms and the United Brethren shared in the erection of the Chapel, and for a time both groups worshipped freely there, until, according to United Brethren sources, limitations were placed on their sharing in class meetings and love feasts unless they would become members of the Methodist class in good standing. Even Martin Boehm was excluded until "for form's sake" (according to United Brethren sources) he had his name placed on the Methodist class book.

The United Brethren historians are careful to point out that Martin Boehm remained a member of the Church of the United Brethren in Christ until his death in 1812. At the first conference in 1800 he was elected a superintendent (or bishop) along with Philip William Otterbein. He performed his duties and was re-elected at the conference in 1805, and thereafter as physical

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The Chapel as it appeared in 1791.

Anniversaries worth remembering

Dr. Arthur C. Core was asked what anniversaries in the Evangelical United Brethren tradition would be worth remembering either for what happened then or what the events may say for today. Here is a listing to stir memories.

200 years ago - 1791 - the erection of Boehm's Chapel

200 years ago - 1791 - the founding of old Otterbein Church, Hagerstown, Maryland

175 years ago - 1816 - the first General Conference of the Evangelical Association

150 years ago - 1841 - the Parent Missionary Society of the United Brethren Church was formed

25 years ago - 1966 - the last General Conference of the E.U.B. Church

Probably the most celebrated United Methodist anniversary of the year was the Boehm's Chapel bi-centennial program. This was held Saturday and Sunday, June 22 and 23, 1991. The opening ceremony began Saturday at 10 a.m. and trees were planted in honor of Asbury, Boehm and Otterbein. Tours of nearby related sites, videos, art displays, drama and music followed. On Sunday a homecoming service of worship was held at 10:30 a.m., and Bishop Susan Morrison spoke at the 3:00 p.m. Rededication Service.

Boehm's Chapel is located south of Lancaster, Pennsylvania, on Route 272, a mile beyond the village of Willow Street. Further information about the chapel restoration can be secured from the Boehm's Chapel Society, 13 West Boehm Road, Willow Street, PA 17584.

Boehm's Chapel cont. from page 1

condition permitted. His name is attached to correspondence from the United Brethren to the Methodist Conference in 1809, when there were attempts to bring about union. These failed due to differences in discipline and licensure of ministers. But as long as Bishop Asbury lived there was a strong bond of personal appreciation toward Martin Boehm.

The basic resource from the Methodist side is *The Reminiscences of the Rev. Henry Boehm* edited by Rev. J. B. Wakeley, originally published in 1865. It consolidates 2,000 pages from the journal of the son of Martin Boehm, who became a prominent minister in the Methodist Episcopal Church. It draws from the earliest relations between United Brethren and Methodist, giving his interpretation of the history of Boehm's Chapel.

Henry was born in 1775, the same year the first Methodist class was organized in his father's home. He writes of the erection of Boehm's Chapel in a way similar to the United Brethren historians with an added

interpretation: "It was called Boehm's Chapel because it was built upon Boehm's land in Boehm's neighborhood, and because the different families of Boehms did much toward its erection, and were regular attendants there. . . . My brother Jacob gave the land for the house and the burying-ground. In this ground my honored parents are buried" (p.31).

Later in the volume (p.377ff), Henry Boehm has occasion to dispute some of the statements made about his father and Boehm's Chapel by United Brethren historians and even incorporated into Methodist histories. One has to do with the circumstances surrounding the erection of Boehm's Chapel. He claims that the United Brethren historians speak of Boehm's Chapel being built on Martin Boehm's land, principally by him and his German Brethren, and then the Methodists denying him the privilege of his own meeting house. (I have not found this former statement in the sources I discovered.) He continues that as a body the Brethren had nothing to do with it. He states that his father had something to do with it as might the others; but it was built for the Methodists and largely by the Methodists.

A second issue has to do with the matter of Martin Boehm's name being placed on the Class Book of Boehm's Chapel "for form's sake" only nominally as a member of the Methodist Episcopal Church. (This is the way that the United Brethren historians state it.) Henry insists that his father was not just a nominal member of the Methodist Episcopal Church. He was a member of the Quarterly Conference at Boehm's Chapel, and by virtue of his office as a local preacher of the Methodist Episcopal Church he was an ordained minister and administered the sacraments.

In attempting to reconcile the differences on the two sides of the issues as stated here, the immediate reaction of some may be that it is "much ado about nothing." After all, the basic facts regarding the erection of Boehm's Chapel are the same on both sides. The relationship between United Brethren and Methodists during much of this early period was cordial. We can understand why United Brethren historians would preserve the memory of Martin Boehm as one of their founding fathers. Some might be inclined to discount the memory of Henry Boehm, a ninety-year-old minister who wanted to show his loyalty to his church. On the other hand, Boehm's defense of his sainted father is exemplary. However we read the history, we should at least learn that despite the human side of our ecclesiastical relations, God's grace will bring the unity which is the goal of our pilgrimage. May our United Methodist Church draw all our traditional strands together.

Edward F. Ohms is a retired pastor of Eastern Pennsylvania Conference who has written on historical aspects of that Conference.

What Happened to Westmar College?

By Mary Lue O. Warner

Western Union College, LeMars, Iowa, was founded in 1900, by the United Evangelical Church. In 1948, the name was changed to Westmar College. Six years later, in 1954, York College, York, Nebraska, after a devastating fire, united with Westmar, becoming the only western college of the EUB Church. York College had been founded in 1890 by the United Brethren in Christ. In 1968, the college became United Methodist.

The 100th birthday of Westmar was celebrated in 1990 through York College. During this anniversary year, it lost its relationship to the United Methodist Church.

To give some perspective to what Westmar College was, some further history of the school is as follows. As pioneers made their homes on the virgin soil of the western states, they felt the importance of assuring their young people the best education possible under the auspices of the Church. Because of the influence of United Brethren people alone, several academies and colleges were begun in the western states: Mather Academy, 1854, which became Mather Protestant, and later in 1913 Kansas City University, Kansas City; Lane University, LeCompton, Kansas, 1864; Philomath College, Philomath, Oregon, 1865; Avalon Academy, Avalon, Missouri, 1869, which became Avalon College, Trenton, Missouri; Gould College, Harlan, Kansas, 1881; Campbell Normal, Holton, Kansas, 1882, which became Campbell College; Gibbon Collegiate Institute, Gibbon, Nebraska, 1886; and Central College, Enterprise, Kansas, 1891. Another, Western College in 1856 moved from Shueyville, Iowa, to Toledo, Iowa, and became Leandes Clark College. It united with Coe College at Cedar Rapids in 1918, but many alumni and friends continued their interest through York College. Several of these colleges had united before all became a part of York College by 1931. As stated above, it united with Westmar College in 1954. Several thousands of young people had walked the halls of these institutions through the years from 1854 to 1990, the heritage of 136 years.

In February, 1990, Westmar College became Teikyo Westmar University. On May 21, 1990, the University Senate of the United Methodist Church voted to discontinue a relationship with Teikyo-Westmar University. It thus has become Iowa's newest Independent University without church auspices.

Gathering facts relating to the present situation from a number of sources, including Reuben P. Job, Bishop of the Iowa Area and an alumnus; Teikyo Westmar University administrative staff, and a number of newspapers and church publications, I have put to-

gether some information as to reasons why the action was taken. This will not tell the whole story, but perhaps will clarify some of it.

1. Westmar College had grown to 1,165 students by 1968, but by 1990, the student population was down to 563. Westmar did not possess a large endowment; thus it depended on tuition as its major source of income, which made the financial situation precarious. Some students were expecting word that the school would close, when they found instead that help was possible through a merger with Teikyo University of Tokyo. The founder and chairman of Teikyo University, Dr. Shoichi Okinaga, had pledged several million dollars to the institution to hire more staff and faculty, upgrade and renovate facilities, and expand curriculum. In return, Westmar was to educate up to 600 Japanese students a year.

2. For several years, the Westmar Board had considered ways of getting overseas students. Then the plan to unite with Teikyo University presented itself. On February 3, 1990, the Westmar Board of Trustees met to consider it and gave tentative approval to a restructuring plan, with a negotiating team established. The Chair of the Board and three other members resigned in protest of the plan. Because it was felt the Japanese students needed to begin the trimester in April so they could get their English competence up for the Fall term, on March 27 the Trustees voted to dissolve the Board of Trustees of Westmar College, adopt the new Articles of Incorporation and establish the Westmar Board of Trust.

3. In the United Methodist Church, the University Senate of the Board of Higher Education and Ministry (BHEM) determines which schools will be on the approved list of United Methodist institutions, thereby eligible for financial and other support. The plan was presented to the University Senate for Westmar to become a part of Teikyo University. From the beginning, Bishop Job and the Senate felt the plan was a take-over by one man, Dr. Shoichi Okinaga. Bishop Job, in his News Release, said: "I, along with many, feel that everyone suffered a considerable loss in the college's decision to place all assets and its entire future into the hands of one individual." (Dr. Okinaga had also established connections with several other colleges in the USA and one in England.)

The fear of the BHEM related to "democratic" governance. A letter signed by five of the 37 Westmar Board indicated it "is on the verge of being sold to a Japanese businessman to own and control for his own

benefit and profit, under the guise of a \$4 million gift." The letter also stated: "... all of Westmar College's assets, buildings, land, endowment, future centennial donations and the \$4 million gift will be transferred to and owned by the Japanese." Several Conference papers quoted similar information relating to governance as the only item considered.

Bishop Job also wrote: "The church has, from the very beginning stood in support of efforts to attract international students and was eager to negotiate an arrangement with Teikyo that would permit Japanese students to be educated on the campus but would retain ownership and control of the campus in the hands of a 37-member board or corporation. . . . One immediate consequence of the University Senate's ruling is clear. From the day the decision was made, funding from United Methodist sources to Teikyo Westmar University will no longer be permitted." It should be noted that the school had been scheduled in 1990 to receive up to \$148,000 from the Iowa and Nebraska Conferences.

4. Teikyo Westmar University continued to declare that the University Senate had focused on "governance" in a very narrow aspect. "No mention or description is made of shared governance, checks and balances or influence potential from nine trustees (five American and four Japanese), a 22-member Board of Governors, six officers, 36-member Faculty Senate, four trustees of Westmar College Endowment Trust, or of the United Methodist Church as one of four 'appointing entities' to the various boards. The University continues to be accredited by the North Central Association with their standards of checks and balances."

Dr. Okinaga was willing for the University's Mission statement to declare: "Teikyo Westmar University is a college of liberal arts and sciences of the United Methodist Church, whose heritage is to learn from Scripture, experience, reason and tradition without compromise of intellectual integrity or free inquiry. The University's mission is to provide students of all ages and backgrounds with an innovative learning environment conducive to open inquiry, making value choices and commitments, and enhancement of personal effectiveness to be applied to creative engagement in society and to choose careers."

5. President Arthur Richardson, in a June 28, 1990, letter wrote: "In the governance structure of the University there are four different levels involving more than one or two individuals from Japan. Of the nine trustees, five are U. S. citizens. The 22-member Board of Governors are all U. S. citizens with fully 60 percent of the Board representing the United Methodist Church. The faculty of the University maintain input and control over all of the academic issues, curriculum, tenure, etc., which were their domain before. Finally, the officers of the institution are themselves committed Christians who affirm the heritage and vision of a

church-related school."

6. Dr. Shoichi Okinaga, President of Teikyo University in Tokyo, Japan, addressed a group at a banquet on May 8 in LeMars, Iowa. Teikyo University is a young university established in 1966, but it has developed already into one of the five largest universities in Japan. Okinaga credits that growth to a consistent policy of quality before any other factor. He hopes for a university without national boundaries, where students can study on any campus throughout the world, regardless of nationality and race.

"I plan to continue to make efforts to establish such a university so far as I can." He is quoted as saying that "We are now embarking upon a new challenge. Our new mission is to establish the same quality campuses on a global scale . . . to foster internationally active individuals with global perspectives . . . to provide all young people, not only of Japan but also of the world, with opportunities to open their minds and to understand the attitudes, perspectives, and cultures of other nations."

7. Al Portner, LeMars *Daily Sentinel* publisher, wrote for publication on February 22, 1990: "All fees paid by all students will be paid directly to Westmar. Teikyo will not serve as middle man in any of these transactions. All Westmar monies will be administered solely by Westmar in Iowa. The tax-free status of Westmar makes any other arrangement illegal . . . grantors of gifts to any non-profit institution have the right to limit and restrict the use of those gifts. According to college officials, most if not all of the Westmar endowment is so restricted and encumbered. It cannot be taken to Japan and used for any other purpose than it was originally intended. . . . No part of the net earnings (of a not-for-profit educational institution) can inure to the benefit of any private individual or corporation. . . . Richardson sees the Teikyo Westmar proposals as an immediate way to reach the solid ground . . . to immediately retire the debt . . . to finish and fix all the things that need fixing and finishing . . . to immediately infuse hundreds of new students into the school . . . to expand programs . . . to gain prestige for the college . . . to establish a market niche for the college in the future." "What does Teikyo get out of all of this? . . . as far as we are able to determine, there is no direct financial benefit to Teikyo University in Tokyo or any of its officials from its affiliation with Westmar."

8. Valda Embree, Vice-President of Institutional Advancement of Teikyo Westmar, wrote on February 23, 1990: "Our curriculum will remain the same with course additions including Japanese . . . North Central Accreditation remains intact. . . . All faculty, staff and administration will stay in place. . . . All monies will stay at Westmar, including alumni gifts, scholarships, the multimillion dollar contribution from Japan, all the lands, buildings, and student tuitions . . . campus build-

ings under construction will be completed and other facilities renovated. . . . Enrollment will increase to 1,000-1,200 by fall. About 500 young people will be recruited from Japan, the Netherlands and England to study on our campus. . . . All international students will be full-paying students who will require no financial aid. . . . This is not a sell out. This is a reorganization which provides major benefits to both Westmar and Teikyo."

In February, 1991, Teikyo Westmar had 174 Japanese students on campus with another 110 coming in April. The enrollment is only 685. The increase in enrollment over 1990 was less than the number of Japanese students on the campus early in 1991. Why? When a school which has been sponsored by the denomination for 136 years, is denied affiliation with it, church families and even alumni may hesitate to send their young people. Questions about scholarship possibilities, financial support, the future, the true situation enter the picture.

Other questions are: Did the University Senate give consideration to the great opportunity of serving many Japanese students in a church-related college with Christian education requirements? Did it ever consider that Teikyo Westmar would not bow on the one issue? How much time was spent on the long church-related heritage? Was thought given to a trial period to see what could be done or worked out? Could not funds have been held up and a decision made later? Was the decision necessary in May? Could it not have waited rather than denying affiliation?

The institution now seems lost to the United Methodist Church. Is it not the Church which is the loser?

Mary Lue O. Warner graduated from York College, Class of 1941, and served as Secretary to President, York College 1948-1954, and teacher, Westmar College 1955-1957. She later served as Secretary of Literature of the W.S.W.S. and is currently an archivist-historian at Otterbein Home and a member of this Center's Advisory Board.

Help Offered and Wanted

Offered:

Dr. Arthur Core prepared a six-page brochure "A Tribute to Philip William Otterbein" with pictures in connection with the 75th anniversary of Otterbein Home in 1988. He has copies he would be willing to provide any who write him and enclose a self-addressed and stamped envelope, 9 1/2 x 4 inches. His address is: 423 N. State Route 741, Lebanon, OH 45036.

Dr. Cecil P. E. Pottieger still has a few copies of his S.T.M. thesis *Jacob Albright Beyond the Blue Mountains*. It deals with Albright's third class, the Phillips Class, in Monroe County, Pennsylvania. He would send it for \$1.50 postage. His address is 621 Himes Avenue #107, Frederick, MD 21702.

The Central Pennsylvania Conference has excess conference journals from the present and predecessor conferences back to 1949. For details write or call Pat Hartranft at the Conference Office, 900 S. Arlington Avenue, Room 112, Harrisburg, PA 17109, (717) 652-0460.

Wanted:

Persons in West Virginia are trying to establish an EV-UB library. They would like General Conference Minutes prior to 1946 of both churches and West Virginia Conference Minutes prior to 1900 and between 1930 and 1943. If you can help, write Mary R. Jenkins, 455 Summit Street, Upper Sandusky, OH 43351.

Items from readers especially for the **Discoveries** and **Anecdote** columns of this newsletter. We will gratefully consider all contributions and wish for such a good response we will be hard pressed to decide which to use.

Histories of Women. The General Commission on Archives and History has recognized the need for more histories of women in the United Methodist Church and its antecedents. To encourage work in these areas, it has announced two annual awards. One is a research grant and the other is a writing award. In responding to the first issue of the *Telescope-Messenger*, Susan M. Eltscher, Director of Women's and Ethnic History of the Commission, noted that "much more work needs to be done in the history of E.U.B. women" and hoped these programs would stimulate such activity. For further information, write this editor or Susan Eltscher at the Commission headquarters, P. O. Box 127, Madison, NJ 07940.

Pieces of History. The construction of significant historical studies require first the gathering of many smaller pieces. One of the things we would like to do in this newsletter is to encourage persons to help gather these pieces. Local church histories, the letters and records of persons important in E.U.B. history, and even genealogical research may provide pieces. If you are working in these areas, let us know of your findings and how you plan to preserve them.

DISCOVERIES

When persons like Cecil Pottieger and Bernard Cook report writing they have done in EUB history, it sends us to the library to be sure we have their work and this leads us to other items we had not known or had forgotten. We found Cecil Pottieger's work (announced in the Help column) and other things.

Kansas Conferences have an interesting history of histories. As B.D. theses, **Bernard Cook** did the first twenty-five years of Kansas Conference. Then **J. Erwin Branson** did the second twenty-five years and **Clayton Lehman** followed with the next period. All three were gathered into one volume titled *Seed-time and Harvest* with updating by Harold French and published for the 100th Anniversary Celebration in 1956. More recently Bishop Don Holter drew upon these resources and others for *Flames in the Plains* published by Parthenon Press, Nashville in 1983.

Two missionary women recognized by the wider Christian community were **Dr. Regina Bigler** of the U.B. tradition and **Dr. Susan Bauernfeind** of the Evangelical tradition. Their biographies were included in Vol. IV of *Creative Personalities*, a series published by the Association Press, 1946. This volume was titled *Answering Distant Calls*, ed. by Mabel H. Erdman for the Student Volunteer Movement. The biography of Dr. Bigler, calling her "Beloved Physician of Cathay" (pp.33-40), was written by Mrs. J. Hal Smith. The one about Dr. Bauernfeind was subtitled "Orphans in an Earthquake" (pp.49-56) and was written by L. Ethel Spring. The persons included in this volume were selected in cooperation with the mission boards involved. Of the eighteen persons included, only five were women and the Evangelicals and United Brethren provided two of these.

Grace Brandauer called attention to the S.T.D. Thesis her husband Fred wrote: *The History and Development of the Central China Mission of the Evangelical United Brethren Church*. We do not have as many of these mission histories as we would like, and we must be grateful for this careful one. The degree was given by Temple University and the original would be available there but a photocopy is in the Center Archives at UTS.

While looking for other things, we found this suggestive title in the UTS library: *Women in Mission: A Collection of Histories of Local Units of United Methodist Women in Nebraska* (published

1976). Have any other conferences done such things?

Persons interested in writing local church histories should know about James P. Wind's *Places of Worship: Exploring Their History*. Martin Marty in his "Memo" column in the *Christian Century* (July 11-18, 1990) says: "Wind's book can help professional historians who have not written about congregations before and church members who have not written histories before, learn how to ask the right questions, where to go for answers, how to interpret old photographs, how to make their books readable." It is available from the American Association for State and Local History, 172 Second Avenue N., Suite 202, Nashville, Tennessee, for \$14.95. The UTS library also has a copy.

Kenneth L. Benfer, M.D., an influential layman in the Evangelical Church served during World War II in North Africa. He wrote a memoir of that time for his wife, which was published as *Somewhere in North Africa*. It was printed in Ephrata, Pennsylvania, in 1985 by Science Press, and there is a copy in the UTS library. It shows great sensitivity toward North African people, reports stories of healing, a dramatic rescue and perceptive conversations.

John A. Smith, M.D., who was honored last year at United Theological Seminary just before his final decline in health, has written the story of *Ryder Memorial Hospital: An Unfolding Story of Health Care*. (Humacao, Puerto Rico: Ryder Memorial Hospital, 1989) Dr. Smith served there with distinction from 1946-1976 as its medical superintendent.

Tyron Inbody, editor of the annual *Theological Journal* at UTS, has sought regularly to include articles on E.U.B. history. As a consequence, the following have appeared:

In 1986 - **Elmer O'Brien**, "Retrospect and Heritage: New Developments and Publications in the E.U.B. Tradition" (pp.73-77).

In 1987 - **Ellen Jane Lorenz Porter**, "The Hymnody of the E.U.B. Church" (pp.74-81).

In 1988 - **Lois Miller**, "Perspectives on Church Union: 20 Years Later" (pp.46-50) and **Maynard Sparks**, "Mid Century Passage to the 1968 Church Union" (pp.51-61).

In 1990 - **Franklin H. Littell**, "Unity and Diversity in European and American United Methodism" (pp.45-58).

ANECDOTAGE

A. T. Howard was a missionary to Japan and a missionary bishop of the United Brethren Church before he became the first Vera B. Blinn Professor of Mission and President of then Bonebrake Seminary. So he brought to his seminary ministry a missionary perspective along with a bubbling sense of humor to enliven his classes.

Once he told how he learned Japanese by trading time with a Japanese student who wanted to learn English. He would teach the Japanese English for an hour and the student would teach him Japanese for a like period.

Reflecting on the experience, Dr. Howard said, "The Japanese learned English much faster than I learned Japanese." Then he shyly added, "That was because I was a better teacher."

But the class his students best remembered was in the world religions course when one of them gave a report on Muhammad, the founder of Islam. The student told the facts of Muhammad's life straight forwardly until he came to the later years. Then comparing Muhammad's later marriage experience with his earlier great love for Khedijah the student editorialized, "There's no fool like an old fool."

When the report was finished Dr. Howard gently remarked, "When we report on these other religions, I hope we will do so in such a way that if a member of that faith were present, he would find no offense." The student recognized the strength of that rebuke and the whole class learned unforgettable guidance in the approach to other religions.

Calvin Reber

Remembering is important

James M. Wall, the editor of the *Christian Century* wrote an editorial on the retirement of one of their veteran writers. He accepted that retirement with the provision that the retiree would visit frequently because they needed his "institutional memory." Wall recalled circumstances where that memory was important because younger people did not even know the names of some persons who had contributed greatly.

There is need for persons and this newsletter to provide this service for the Evangelical United Brethren tradition in the United Methodist Church. Readers of the first issue suggested some such names and they prompted inquiries of others. Just naming some of these may bring back other memories, prompt other names and even encourage research and writing about lesser known persons of large influence. So here is a starting list:

Gene and Helen Westley suggested **Ethel King Kinney** who served in Kentucky for many years.

Mrs. Florence Howard Norris remembered **Walter Schutz** who served in Sierra Leone.

From his time in Seminary, Max Houser remembered the pioneer teachers **A. W. Drury** and **J. P. Landis** in their late years and **S. S. Hough** as secretary of the Board of Missions.

In a conversation, Bonita Burtner remembered **Kyoshi Yabe**, the Japanese Christian leader. A follow-up look in the UTS library disclosed the booklet, *My Life's Story* published in 1914 just before Yabe returned to Japan. A periodical search is necessary for later knowledge.

RETURN COUPON - A response is needed to be kept on the mailing list

- ☐ Please send me future complimentary issues of *Telescope-Messenger*
- ☐ I have attached a list of friends (with addresses) who would be interested in *Telescope-Messenger*
- ☐ I am enclosing \$10.00 for a membership in the Center for the Evangelical United Brethren Heritage

Name _____

Address _____

City _____ State _____ Zip _____

Send to: **Center for the Evangelical United Brethren Heritage**
United Theological Seminary
1810 Harvard Boulevard
Dayton, OH 45406-4599

Your comments will be most welcome.

SITES OF E.U.B. INTEREST

The chief value of this column in the first issue of *Telescope-Messenger* on E.U.B. sites of interest was to elicit responses asking why various important locations were not mentioned. We pleaded in reply to these inquiries that it was intended only as a starting list.

The responses prompted the editorial committee to plan a more thorough approach: (1) We asked several knowledgeable people to help identify important sites in their areas; (2) we will ask persons nearer particular sites to provide details on their significance; (3) as we locate such sites, we will ask for maps or careful instructions for finding them.

We invite readers to help in this process and by the next issue hope to begin this more careful coverage.

Meanwhile we are pleased to report an invitation by Dr. Daniel Shearer to tour United Methodist historical sites in Lebanon and Lancaster Counties (Pennsylvania). This is a one-day tour already taken by hundreds whereby a local church or cluster of churches arranges the bus transportation and Dr. Shearer serves as guide.

Visited sites of particular E.U.B. interest include Albright Memorial Chapel and gravesite at Kleinseltersville; the Becker home, site of the 1807 Evangelical Annual Conference; the Isaac Long barn near Neffsville, the site of the 1767 Pentecost service that brought Philip William Otterbein and Martin Boehm together; a drive-by the Jacob Albright farm located near Napierville and Noodledoosy; a drive by the Christian Newcomer farm near Bareville and a visit to Boehm's Chapel.

For further details and arrangements persons may write or call Dr. Daniel Shearer, 264 Grandview Road, Hummelstown, PA 17036, (717) 566-9746.

Looking Ahead

Future issues will include "The Church Harp--Early Music of the United Brethren Church" by Millard J. Miller, "A Brief History of the Ogimachi Church" by Shoichi Tsujinaka, "Susan Bauernfeind: Pioneer Missionary to Japan for the Evangelical Church" based on Lowell Messerschmidt's recently published biography *Bauern Sensei: The Story of Susan Bauernfeind*, available from Fairway Press, 628 S. Main St., Lima, OH 45804, as well as other articles and usual columns.

Getting it right

In the list of Advisory Board members carried in the last issue, the name of John H. Ness was omitted. He has been an unusually important guardian of the heritage first as Executive Secretary of the Historical Society of the E.U.B. Church and then until his retirement as General Secretary of the Commission on Archives and History of the United Methodist Church.

Although the name of John R. Knecht was correctly included in the Advisory Board membership, his name and that of Marjorie were omitted from the list of founders and supporters.

TELESCOPE-MESSENGER is published twice yearly by the Center for the Evangelical United Brethren Heritage, United Theological Seminary, Dayton, Ohio.

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